

*A B R I E F F E*  
**R E L A T I O N**  
O F

*Certaine speciall and most materiall passages, and speeches in the Starre-Chamber*

Occasioned

And delivered the 14<sup>th</sup>. day of Iune, 1637.

At the Censure of those three famous and  
worthy Gentlemen,

*Dr. Bastwicke, Mr. Burton, and Mr. Prynne.*

*E V E N S O*

As it hath beene truly and faithfully gathered from  
their owne mouthes, by one present at the  
said Censure.

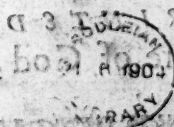


*P R I N T E D*

In the yeare of God, 1638.

## TO THE READER:

**C**hristian Reader, I present you heere the Relation of such a Censure (and the Execution thereof) as I dare say, all circumstances layd together, cannot bee paralleled in any age of man throughout the Christian World, and I thinke I may take in even the World of Pagans and Heathens to it. Which, though it bee not drawne up in so eloquent a straine, as it was delivered & deserved, nor all the Heavenly words and eloquent speeches recorded, which were uttered by these Three Worshippers of the Lord, both in the presence of the Lords themselves at their Censure, and also at the place of Execution: Yet I earnestly beseech you in the bowels of Iesus Christ, that you doe not in the least manner under-vaile the glory and dignitie, either of the Persons; or the cause; but rather lay the blame upon the rudenes and meane capacity of the Composer, who is an unfeigned Wel-wisher to them. Fare well.



## A Briefe Relation,

O F

Certaine speciall & most materiall passages  
and Speeches in the *Starre-chamber*, on the 14<sup>th</sup>.  
day of Iune, in the yeare 1637.

At the Censure of those three vvorthy Gen-  
tlemen, *Dr. Bastwick*, *Mr. Burton*,  
and *Mr. Prynne*.

**B**etweene eight and nine a clocke in the mor-  
ning ( the 14. of Iune ) the Lords being set in  
their places in the said Court of *Starre-chamber*;  
and casting their eyes upon the Prisoners, then  
at the Bar, *Sr. Iohn Finch* (chiefe Iustice of the Common  
Pleas ) began to speake after this manner:

I had thought *M. Prynne* had had no eares, but me  
thinks hee hath eares, which caused many of the Lords  
to take the stricter view of him; and for their better satis-  
faction the *Usher* of the Court was commanded to turne  
up his haire, & shew his eares: Upon the sight whereof the  
Lords were displeased they had beene formerly no more  
cut off; and cast out some disgracefull words of him.

To which *M. Prynne* replied; My Lords, there is  
never a one of your Honours, but would be sorry to have  
your eares as mine are.

The Lord Keeper replied againe; In good faith, hee is  
some what sawcy.

I hope ( said *M. Prynne* ) your Honours will not be  
offended, I pray God give you eares to heare.

*L. Keeper* The busines of the day ( said the Lord Keeper ) is to proceed on the Prisoners at the Barr.

*M. Pryn.* M. Prynne then humbly desired the Court to give him leave to make a motion or two, which being graunted, he mooves,

First, that their Honours would be pleased to accept of a crosse Bill against the Prelates, signed with their owne hands, being that which stands with the Iustice of the Court, which he humbly craved, and so tendred it.

*L. Keeper* As for your crosse Bill, it is not the busines of the day; Hereafter if the Court shall see just cause, and that it favours not of Libelling, wee may accept of it; for my part I have not seene it, but have heard somewhat of it.

*M. Pryn.* I hope your Honours will not refuse it, being it is on his Majesties behalfe; wee are his Majesties Subjects, and therefore require the Iustice of the Court.

*L. Keeper* But this is not the busines of the day.

*M. Pryn.* Why then, My Lords, I have a second motion, which I humbly pray your Honours to graunt; which is, That your Lordships will be pleased to dismisse the Prelates, here now sitting, from having any voyce in the censure of this cause, (being generally knowne to be Adversaries) as being no way agreeable with equity or reason that they, who are our Adversaries, should bee our Iudges: Therefore wee humbly crave, they may be expunged out of the Court.

*L. Keeper* In good faith, it's a sweet motion, is't not? Herein you are become Libellous. And if you should thus Libell all the Lords and Reverend Iudges, as you doe the most Reverend Prelates, by this your Plea, you would have none to passe sentence upon you for you Libelling, because they are parties.

*M. Pryn.* Vnder correction (My Lord) this doth not hold: Your Honour



Honour need not put that for a certainty, which is an uncertainty; we have nothing to say to any of your Honours, but onely to the Prelates.

Well, proceed to the busines of the day; Read the Information. Which was read, being very large; and these five Bookes annexed thereunto (viz.) a Booke of D. Bastwicks, written in Latin. L. Keeper

The second, a little Booke, intituled, *Newes from Ipswich*. The third intituled, *A Divine Tragedy, Recording Gods fearful judgements on Sabbath-breakers*. The fourth, Mr. Burtons Booke, intituled, *An Apology of an Appeale to the Kings most Excellent Majesty, with two Sermons for God and the King*, preached on the fifth of November last. The fifth and last, Dr. Bastwicks *Letany*.

*The Kings Counsell (being five) tooke each of them a severall Booke, and descanted there at the Barre upon them, according to their pleasure.*

Mr. Attorney began first with D. Bastwicks Latin *M. At-* Booke, picking out here & there particular conclusions, *torney*. that best served for his owne ends, (so did all the other Counsell out of the former other Bookes) to the great abuse of the Authors, as themselves there immediately complain'd, intreating them to reade the foregoing grounds, upon which the said conclusions depended, without which they could not understand the true meaning of them.

Next unto the Attorney, Serjeant Whitfeild saies upon *Serjeants*. Reverend M. Burtons Booke, who vented much bitterness against that unprooveable Booke (as all that read it with an honest and orthodox heart may clearly perceive) swearing: In good faith, My Lords, there is never a page in this Booke, but deserves a heavier and deeper Censure then this Court can lay upon him.

Next followed A. B. who in like manner descanted upon the *Newes from Ipswich*, charging it to be full of pernicious lyes, and especially vindicating the honor of *Mathew Wren*, Bishop of Norwich, as being a learned, pious, and Reverend Father of the Church.

*M. Little-* In the fourth place, followes the Kings Solicitor, who acts his part upon the Divine Tragedy; To which part of it, concerning *Gods judgements on Sabbath-breakers*, he had little to say, but onely put it off with a scoffe, saying, That they sate in the Seate of God, who judged those accidents which fell out upon persons suddainly strooken, to be the judgement of God for Sabbath breaking, or words to the like effect: but enlarged himselfe upon that passage, which reflected upon that late Reverend (as he termed him) and learned Professor of the Law, and his Majesties faithfull Servant M. William Noy, his Majesties late Attorney, who (as hee said) was most shamefully abused by a slander layd upon him; which was, That it should be reported, *That Gods judgement fell upon him for so eagerly prosecuting that innocent person M. Prynne*; which judgement was this; That he, laughing at M. Prynne, while hee was suffering upon the Pillory, was strooke with an issue of blood in his privy part, which by all the art of man could never bee stopped unto the day of his death, which was soone after. But the truth of this my Lords (saith he) you shall finde to be as probable as the rest; for we have here three or foure Gentlemen of good credit and ranke, to testify upon oath, that hee had that issue long before, and thereupon made a shew, as if he would call for them in before the Lords, to witnesse the truth thereof, with these particular words, *Make room for the Gentlemen to come in there*, but no one witnesse was seene to appeare: Which was pretty delusion, and worth all your observations that read

it: and so concluded (as the rest), that this Booke also deserved a heavy and deepe Censure.

Lastly, followes M. Harbert, whose descant was upon *Mr. Harbert.*  
Dr. Bastwickes *Letanie*, picking out one or two passages therein, and so drawing thence his conclusion, that jointly with the rest, it deserved a heavy Censure.

*The Kings Counsell having all spoken what they could, the Lord Keeper said to the Prisoners at the Barre:*

You heare Gentlemen, wherewith you are charged; and now, least you should say, you cannot have libertie to speake for your selves, the Court gives you leave to speake what you can, with these conditions: *Lord Keeper.*

First, *That you speake within the bounds of modesty.*

Secondly, *That your speeches bee not Libellous.*

They all three answered: *They hoped so to order their speech as to be free from any immodest or libellous speaking.* *Prisoners.*

Then speake a Gods name, and shew cause why the Court should not proceed in Censure (as taking the cause *pro confesso*) against you? *Lord Keeper.*

My Honourable good Lords, such a day of the month, there came a *Subpœna* from your Honours, to enter my appearance in this Court; which being entred, tooke forth a copy of the Information, which being taken, I was to draw my Answer, which I endeavoured to doe, but being shut up close prisoner, I was deserted of all meanes, by which I should have done it; for I was no sooner served with the *Subpœna*, but I was shortly after shut up close prisoner, with suspension of Pen, Inke and Paper; which close imprisonment did eat up such a deale of my time, that I was hindred the bringing in of my Answer. You did assigne me Counsell, 'tis true, but they neglected to come to me, and I could not come to

to them, being under lock and key. Then upon motion in Court, yee gaue me liberty to goe to them; but then presently after that motion ( I know not for what cause, nor upon whose commaund ) I was shut up againe: and then I could not compell my Counsell to come to me, & my time was short, and I had neither Pen nor Incke, nor Servant to do any thing for me, for my Servant was then also kept close prisoner under a Purseuants hands; This was to put impossibilities upon mee. Then upon a second motion for Pen & Incke (which was graunted me) I drew up some Instructions, & in a fortnight time sent 40. sheetes to my Councell; suddainly after I drew up 40. sheetes more, and sent to them; My Lord, I did nothing but by the advise of my Counsell, by whom I was ruled in the drawing up of all my answer, and payd him twice for drawing it, and some of my Counsell would have set their hands to it. Here is my Answer, I tender it upon my oath, which your Lordships cannot deny with the Iustice of the Court.

Lord Kee-  
per.

Wee can give you a President, that this Court hath proceeded & undertaken a cause *pro confesso* for not putting in an Answere in six dayes; you have had a great deale of favour shewed in affording you longer time, & therefore the Court is free from all calumny or aspersion, for rejecting your Answer, not signed with the Counsels hands.

M. Pryn.

But one word or two (my Lords) I desire your Honours to heare me, I put a case in Law, that is often pleaded before your Lordships, *One man is bound to bring in two witnesses*; if both, or one of them faile, that hee cannot bring the in, doth the Law (my Lords) make it the mans ake? You assigned me two Counsellors; one of them failed, I cannot compell him; Here now he is before you,

let

let him speake, if I have not used all my endeavours to have had him signed it (which my other Counsell would haue done, if this would haue set his hand to it with him) and to have put in long since.

My Lord, there was so long time spent ere I could doe any thing; after I was assigned his Councell, that it was impossible his Answer could bee drawne up in so short a time as was allotted; for after long expectation, seeing he came not to me, I went to him, where I found him shut up close prisoner, so that I could not have access to him: Whereupon I motioned to the Lieftenant of the Tower, to have free libertie of speech with him concerning his answer; which being graunted mee, I found him very willing & desirous to have it drawne up; whereupon I did moove in the Court for Pen and Paper, which was graunted, the which hee no sooner had gotten, but hee set himselfe to draw up Instructions, and in a short time, sent me 40 sheetes; and soone after I received 40 more; but I found the Answer so long; of such a nature, that I durst not set my hand to it, for feare of giving your Honours distast.

My Lords, I did nothing, but according to the direction of my Counsell, only I spake mine owne words, my answer was drawne up by his consent, it was his owne act, and hee did approove of it; and if he will be so base a Coward, to doe that in private which he dares not acknowledge in publick, I will not such a sin lye on my conscience, let it rest with him. Here is my Answer, which, though it be not signed with their hãds, yet here I tender it upon my oath, which you cannot in Iustice deny.

But Mr. Prynne, the Court desires no such long Answer; Are you guilty or not guilty?



*M. Pryn.* My good Lord, I am to Answer in a defensive way, Is here any one, that can witnes any thing against me? Let him come in. The Law of God standeth thus; that a man is not to be condemned, but under the mouth of two or three witnesses. Here is no witness comes in against me, my Lord, neither is there in all the Information one clause that doth particularly fall on me, but onely in generall; there is no Booke laid to my charge. And shall I be condemned for a particular act, when no accusation of any particular act can bee brought against mee? This were most unjust and wicked. Here I tender my answer to the Information upon my oath; My Lord, you did impose impossibilities upon me, I could doe no more then I was able.

*L. Keeper.* Well, holde your peace; your answer comes too late. Speake you Dr. Ballwick.

*Dr. Bass.* My Honorable Lords, Mee thinks you looke like an Assembly of Gods, and sit in the place of God; yee are called the Sonnes of God: And since I have compared you to Gods, give me leave a little to paralell the one with the other, to see whither the comparison betwene God and you doth hold in this noble and righteous cause. This was the carriage of Almighty God in the cause of Sodome, Before hee would pronounce sentence, or execute judgement, he would first come downe, and see whether the crime was altogether according to the cry that was come up. And with whom doth the Lord consult, when he came downe? With his Servant Abraham, and hee gives the reason; for I know (saith hee) that Abraham will commaund his children & household after him, that they shall keepe the way of the Lord to doe iustice & iudgment. My good Lords, thus stands the case between your Honours and us this day; there is a great cry come

up into your eares against us from the Kings Attourney;  
 bee nowv pleased to descend and see if the crime be ac-  
 cording to the cry, and consult vvith God ( not the Pre-  
 lates being the adversary part, and; as it is apparant to  
 all the World doe proudly set themselves against the  
vvayes of God, and from whom none can expect Iustice  
 or Iudgement ) and vvith righteous men, vvill be im-  
 partiall on either side, before you proceed to censure :  
 wlich censure you cannot passe on us vvithout great un-  
 justice before you heare our Answers read : Here is my  
 Answer, which I here tender upon my oath; My good  
 Lords; give us leave to speake in our owne defence; wee  
 are not conscious to our selves, of any thing we have  
 done that deserves a Censure this day in this Honourable  
 Court, but that vve have ever laboured to maintaine the  
 Honour, Dignity, & Prerogative Royall of our Sove-  
 raigne Lord the King, let my Lord the King live for ever.  
 Had I a thousands lives, I should thinke them all too little  
 to spend for the maintenance of his Majesties Royall  
 Prerogative : My good Lords, can you proceed to Cen-  
 sure before you know my cause ? I dare undertake, that  
 scarce any one of your Lordships have read my Bookes ;  
 And can you then Censure me for what you know not,  
 and before I have made my defence ? O my Noble  
 Lords ! is this righteous judgement ? This were against  
 the Law of God and Man, to condemne a Man, before  
 you know his crime. The Governour before whom S.  
 Paul was carried ( who was a very Heathen ) would first  
 heare his cause before, he would passe any Censure upon  
 him ; And doth it beseme so Noble and Christian As-  
 sembly to condemne mee, before my Answer be peru-  
 sed, and my cause knowne ? *Men, Brethren, and Fathers, into  
 what an age are wee fallen ?* I desire your Honours to lay

afide your Censure for this day, & inquire into my cause, heare my Answer read; which, if you refuse to doe, I here professe, I will cloath it in Roman Buffe, and send it abroad unto the view of all the world, to cleare mine innocency, and shew your great injustice in this cause.

*Lord Keeper.* But this is not the busines of the day; Why brought you not in your Answer in due time?

*D. Bastwicke.* My Lord, a long time since I tendred it to your Honour, I failed not in any one particular: And if my Counsell be so base and cowardly, that they dare not signe it for feare of the Prelates (as I can make it appeare) therefore have I no Answer? My Lord, here is my Answer, which, though my Counsell out of a base spirit, dare not set their hands unto, yet I tender it upon my oath.

*L. Keeper.* But M. D. you should have beene briefer; you tendred in too large an Answer, which (as I heard) is as Libellous as your Bookes.

*D. Bastwicke.* No, my Lord, it is not Libellous, though large, I have none to answer for me but my selfe, and being left to my selfe, I must plead my conscience in answer to every circumstance of the Information.

*L. Keeper.* What say you M. D. Are you guilty, or not guilty? Answer yea or no, you needed not to have troubled your selfe so much about so large an Answer.

*D. Bastwicke.* I know, none of your Honours have read my Booke; And can you with the Iustice of the court, condemne me before you know what is written in my bookes?

*L. Keeper.* What say you to that was read to you even now?

*D. Bastwicke.* My Lord, he that read it did so murther the sence of it, that had I not knowne, what I had written, I could not tell what to have made of it.

*L. Keeper.* What say you to the other sentence read to you?

*D. Bastwicke.* That was none of mine, I will not fater that which was none of my owne.

Did

Did not you send that booke, as now it is, to a Noble mans house, together with a Letter directed to him? *L. Dorset.*

Yea my Lord, I did so, but withall you may see in my Epistle set before the booke, I did at first disclaime what was not mine; I sent my Booke over by a Dutch Merchant, who it was that wrote the addition I doe not know, but my Epistle set to my Booke, made manifest what was mine, and what was not; and I cannot justly suffer for what was none of mine. *D. Bast.*

My Lord, you heare by his owne speech, the cause is taken *pro confesso*. *L. Arund.*

Yea, you say true my Lord. *L. Keeper*

My noble Lord of Arundell, I know you are a noble Prince in Israel, & a great Peere of this Realme; There are some honourable Lords in this Court, that have bene forced out as combatants in a single duell, is betwene the Prelates and us, at this time as betwene two that have appointed the field. The one being a coward goes to the Magistrate, & by vertue of his Authority disarms the other of his weapons, & gives him a Bullroose, and then challenges him to fight. If this be not base cowardice, I know not what belongs to a Souldier. This is the case betwene the Prelates and us, they take away our weapons (our Answers) by vertue of your Authority, by which we should defend our selves, and yet they bid us fight. My Lord, doth not his favour of a base cowardly spirit? I know, my Lord, there is a Decree gone forth, for my Sentence vvas passed long since, to cut off our eares. *D. Bast.*

Who shall know our Centure, before the Court passe it? Doe you prophesy of your selves? *Lord Keeper.*

My Lord, I am able to proove it, and that from the mouth of the Prelates ovne Servants, that in August last it vvas decreed, that D. Bastwicke should loose his eares. *D. Bastwicke.*

O my Noble Lords? is this righteous judgement? I may say, as the Apostle once said, *What ship a Roman?* I have beene a Souldier, able to lead an Army into the field, to fight valiantly for the honour of their Prince; Now I am a Physitian, able to cure Nobles, Kings, Princes, and Emperors: And to curtolize a Romans eares, like a Curre, O my honourable Lords! is it not too base an act for so noble an assembly, and for so righteous and honourable a cause? The cause my Lords is great, it concernes the glory of God, the honour of our King, whose Prerogative we labour to maintaine and to set up in a high manner, in which your Honours Liberties are engag'd: And doth not such a cause deserve your Lordships consideration, before you proceed to Censure? Your Honours may be pleased to consider, that in the last cause heard and censured in this Court, between Sr. James Bagge, & the Lord Moone; wherein your Lordships tooke a great deal of paines, with a great deal of patience, to heare the Bills on both sides, with all the Answers & Depositions largely laid open before you; which cause when you had fully heard, some of your Honours now sitting in Court, said, You could not in conscience proceed to Censure, till you had taken some time to recollect your selves. If in a cause of that nature, you could spend so much time, and afterwards recollect your selves before you would passe Censure: How much more should it moove your Honours, to take some time in a cause wherein the glory of God, the Prerogative of his Majestie, your Honours dignity, and the Subjects Liberty is so largely ingaged? My good Lords, it may fall out to be any of your Lordships cases to stand as Delinquents at this Barre, as we now doe: It is not unknowne to your Honours, the next cause that is to succeed ours, is touching a person that sometimes



hath bene in greatest power in this Court: And if the mutations and revolutions of persons and times be such, then I doe most humbly beseech your Honours to looke on us, as it may befall your selves. But if all this will not prevaile with your Honours, to peruse my Bookes, and heare my Answer read, which here I tender upon the word and oath of a *Souldier*; a *Gentleman*; a *Scholler*; and a *Physitian*: I will cloath them (as I said before) in Roman Buffe, and disperse them throughout the Christian world, that future generations may see the innocency of this cause, and your Honours unjust proceedings in it; all which I will doe, though it cost me my life.

Mr. D. I thought you would be angrie.

L. Keeper  
Dr. Bass.

No my Lord, you are mis-taken, I am not angrie nor passionate; all that I doe press, is, that you would be pleased to peruse my Answer.

Well, hold your peace. Mr. Burton, what say you?

D. Keeper  
Mr. Bur-

My goods Lords, your Honours (it should seeme) doe determine to Censure us, and take our cause *pro confesso*, although we have laboured to give your Honours satisfaction in all things: My Lords, what you have to say against my Booke, I confesse I did write it, yet did I not any thing out of intent of Commotion or Sedition: I delivered nothing, but what my Text led me too, being chosen to suite with the day, namely, the fifth of November; the word were these, &c.

Mr. Burton, I pray stand not naming Texts of Scripture now, we doe not send for you to preach, but to answer to those things that are objected against you.

L. Keeper

My Lord, I have drawne up my Answer to my great paines and charges, which Answer was signed with my Counsels hands, and received into the Court, according to the rule and Order thereof. And I did not thinke

Mr. Bur.

to have beene called this day to a Censure, but have had a legal proceeding by way of Bill and Answer.

*L. Keeper*

*M. Burt.*

Your Answer was impertinent. My Answer (after it was entred into the Court) was referred to the Judges; but by what meanes I doe not know, whether it be impertinent, and what cause your Lordships had to cast it out, I know not. But after it was approved of, and received, it was cast out as an impertinent Answer.

*L. Finch.*

The Judges did you a good turne to make it impertinent; for it was as Libellous as your Booke, so that your Answer deserved a Censure alone.

*L. Keeper*

*M. Burt.*

*ton.*

What say you Mr. Burton, are you guilty, or not? My Lord, I desire you not onely to peruse my Booke, here and there, but every passage of it.

*L. Keeper*

Mr. Burton, time is short, are you guilty, or not guilty? What say you to that which was read? Doth it become a Minister to deliver himselfe in such a rayling and scandalous way?

*M. Burt.*

*ton.*

In my judgement, and as I can proove it, it was neither rayling, nor scandalous; I conceive that a Minister hath a larger liberty then alwayes to goe in a milde straine: being the Pastor of my people, whom I had in charge, and was to instruct, I supposed it was my duty to informe them of those innovations that are crept into the Church, as like wise of the danger and ill consequence of them: As for my answer, yee blotted out what yee would, and then the rest which made best for your owne ends, you would have to stand; And now for your owne turnes, and renounce the rest, were to desert my cause, which before I will doe, or desert my conscience, I will rather desert my body, and deliver it up to your Lordships, to doe with it what you will.

This is a place where you should crave mercy and favour, Mr. Burton, and not stand upon such termes as you doe. *L. Keeper*

There wherein I have offended through humane frailty, I crave of God & Man pardon: And I pray God, that in your Sentence, you may so Censure us, that you may not sinne against the Lord. *M. Envs.*

Thus the prisoners desiring to speake a little more for themselves, were commaunded to silence. And so the Lord proceeded to Censure.

*The Lord Cottingtons Censure.*

**I** Condemne these three men to loose their eares in the Pallaceyard at *Westminster*; To be fined five thousands pounds a man to his Majestie: And to perpetuall prisonment in three remote places of the Kingdome, namely, the Castles of *Carnaruan*, *Cornwall*, and *Lancaster*.

*The Lord Finch added to this Censure.*

**M**R. Prynne to be stigmatized in the Cheekes with two Letters (*S & L*) for a Seditious Libeller. To which all the Lord agreed. And so the *Lord Keeper* concluded the Censure.

**T**HE Execution of the Lords Censure in Starre-Chamber upon D. Bastwijcke, M. Prynne, and M. Burton, in the Pallace-yard at Westminster, the 30<sup>th</sup>. day of Iune last 1637. at the Spectation whereof the number of people was so great (the place being very large) that it caused admiration in all that beheld them; who came with tender affections to behold those three renowned Souldiers and Servants of Iesus Christ, who came with most undaunted and magnanimous courage thereunto, having their way strawed with sweet heartes from the house out of which they came to the Pillary, with all the honour that could bee done unto them.

Dr. Bastwijcke and Mr. Burton first meeting, they did close one in the others armes three times, with as much expressions of love as might bee, rejoycing that they met at such a place, upon such an occasion, & that God had so highly honoured them, as to call them forth to suffer for his glorious Truth.

Then immediately after, M. Prynne came, the D. and bee saluting each other, as Mr. Burton and kee did before. The D. then went up first on the Scaffold, and his wife immediately following, came up to him, and like a loving Spouse saluted each eare with a kisse, and then his mouth; whose tender love, boldnes, and cheerefullnes so wrought upon the peoples affections, that they gave marvailous great shewie for joy, to behold it. Her Husband desired her not to bee in the least manner dismay'd at his sufferings: And so for a while they parted, she using these words: Farewell my Deereest, be of good comfort, I am nothing dismay'd. And then the D. began to speake these words.

D. Bast-  
wijcke.

There are many that are this day Spectators of our standing here, as Delinquents, though not Delinquents, we blesse God for it. I am not confounded to my self wherein I have committed the least trespassse (to take this outward shame) either against my God, or my King. And I doe it rather speake it, that you, that are now beholders, may take notice, how farre innocency will preserve you in such a day as this is; for wee come here in the strength of our God, who hath mightily supported us, and filled our hearts with greater comfort then our shame or contempt can bee. The first occasion of my trouble was by the Prelates, for writing a Booke against the Pope, and the Pope of Canterbury sayd I wrote against him: and therefore questioned me: But if the Presses were as open to us, as formerly they have been, we would shatter his Kingdom about his eares: But

bee ye not deterred by their power, neither bee affrighted at our sufferings; Let none determine to turne from the wayes of the Lord, but goe on, fight courageously against Gog & Magog. I know there be many here who have set many dayes apart for our behalfe, (let the Prelates take notice of it) and they have sent up strong prayers to heaven for us, we feele the strength and benefit of them at this time; I would have you to take notice of it; we have felt the strength & benefit of your prayers all along this cause. In a word, so farre I am from base feare, or caring for any thing that they can do, or cast upon me, that, had I as much blood as would swell the Thames, I would shedd it every droppe in this cause, therefore be not any of you discouraged, be not daunted on their power, ever labouring to preserve Innocency, & keep peace within, goe on in the strength of your God, and bee will never fayle you in such a day as this; As I sayd before, so I say againe; Had I as many lives as I have heires on my head, or droppe of blood in my veines, I would give them up all for this cause; this plot of sending us to those remote places, was first consulted and agitated by the Iesuites, as I can make it plainly appeare. O see, what times we are fallen into, that the Lords must sit to act the Iesuites plots! For our owne parts, wee owe no mallice to the persons of any of the Prelats, but would lay our necks under their feet to doe them good as they are men, but against the usurpation of their power, as they are Bishops, we doe profess our selves enemies till doomes day.

Mr. Prynne shaking the Dr. by the hand, desired him that hee might speake a word or two. With all my heart, sayd the Doctor.

The cause (sayd Mr. Prynne) of my standing here, is, for not bringing in my Answer, for which my cause is taken pro confesso against mee. What endeavours I used for the bringing in thereof, that, God and my owne conscience, and my Counsell knowes, whose cowardise stands upon Record to all ages. For rather then I will have my cause a leading cause, to deprive the subjects of that libertie which I seek to maintaine, I rather expose my person to a leading example, to beare this punishment: And I beseech you all to take notice of their proceedings in this cause, when I was served with a Subpcena into this Court, I was shut up close prisoner, that I could have no access to Counsell, nor admitted pen, inke or paper to draw up my answer by my Instructions, for which I feed them wice (though to no purpose) yet when all was done, my Answer would not be



accepted into the Court, though I tendered it upon my oath. I appeal to all the world, if this were a legall or just proceeding. Our accusation is in point of Libell (but supposedly) against the Prelates: to cleere this now, I will give you a little light what the Law is in point of Libell (of which profession I have sometimes beene, and still professe my selfe to have some knowledge in) you shall finde in case of Libell, two statutes: The one, in the second of Queene Mary; The other, in the seventh of Queene Elizabeth. That in the second of Queene Mary, the extremity and height of it runs thus: That, if a Libeller doth goe so farre and so high as to Libell against King or Queene, by denomination, the high and extremity of the Law is, that they lay no greater fine on him then an hundred pounds, with a moneths imprisonment, And no corporall Punishment, except hee doe refuse to pay his fine; and then to inflict some punishment in lieuve of that fine, at the moneths end. Neither was this Censure to be passed on him, except it were fully proved by two witnesses, who were to produce a certificat of their good demeanor for the credit of their report, or else confessed by the Libeller. You shall finde in that Statute 7. Eliz. some further addition to the former of 2. Marie, and that onely in point of fine & punishment, and it must still reach as high as the person of King or Queen. Here this statute doth set a fine of two hundred pounds; the other, but one: This sets three moneths imprisonment; the former but one: So that therein onely they differ. But in this they both agree, namely, at the end of his imprisonment to pay his fine, and soo to goe free without any further question: But if hee refuse to pay his fine, then the Court is to inflict some punishment on him correspondent to his fine. Now, see the disparity between those times of theirs, and ours. A libeller in Queen Maries time, was fined but an hundred pounds, in Queen Elizabeth time two hundred; In Queen Maries daies but a moneths imprisonment; In Queen Elizabeths three moneths; and not so great a fine, if they libelled not against King or Queen. Formerly the greatest fine was but two hundred pounds, though against King or Queen; Now five thousand pounds, though but against the Prelates, & that but supposedly, which cannot be proved: Formerly, but the moneths imprisonment; Now perpetuall imprisonment: Then, upon paying the fine, no corporall punishment was to be inflicted; But now, inflicting punishment, with the losse of blood, and all other circumstances

that may aggravate it. See now what times we are fallen into, when that Libelling ( if it were so ) against Prelates onely, shall fall higher, then if it touched Kings and Princes ?

That which I have to speake of next, is this : The Prelates finde themselves exceedingly agrieved and vexed against what we have written concerning the usurpation of their calling, where indeed we declare their calling not to be Iure divino. I make no doubt, but there are some Intelligencers or Abettors within the hearing, whom I would have well know and take notice of what I now say. I here in this place make this offer to them : That, if I may be admitted a faire dispute, on faire termes, for my cause, that I will maintaine, and doe here make the challenge against all the Prelates in the Kings Dominions, and against all the Prelates in Christendome, (let them take in the Pope, and all to help them) that their calling is not Iure Divino. I will speake it againe ; I make the challenge, against all the Prelates in the Kings Dominions, and all Christendome to maintaine, that their calling is not Iure Divino. If I make it not good, let mee bee hanged up at the Hall-Gate : Where upon the people gave a great shout.

The next thing that I am to speake of, is this : The Prelates find themselves exceedingly agrieved and vexed against what I have written in point of Law, concerning their Writts and Proces, That the sending forth of Writts and Proces in their owne name, is against all Law and Iustice, and doth entrench on his Majesties Prerogative Royall, and the Subjects Liberties. And here now I make a second challenge against all the Lawyers in the Kingdom in way of faire Dispute, That I will maintaine, the Prelates sending forth of Writts and Proces in their owne names, to be against all Law and Iustice, and entrencheth on his Majesties prerogative Royall, and subjects Liberty. Lest it should bee forgotten, I speake it againe, I here challenge all the whole Society of the Law upon a faire dispute, to maintaine, that the sending forth of Writts and Proces in the Prelates owne names, to be against all Law and Iustice, and entrencheth on the Kings Prerogative Royall, & the Subjects Liberty. If I bee not able to make it good, let mee bee put to the tormentingest death they can devise.

Wee praise the Lord, wee feare none but God and the King : Had wee respected our Liberties wee had not stood here at this time : it was for the generall good and Liberties of you all, that we have now thus farre

Note

engaged our own Liberties in his cause. For did you know, how deeply they have entrenched on your Liberties in point of Popery; If you knew but into what times you are cast, it would make you looke about you: and if you did but see what changes and revolutions of persons, causes and actions, have beene made by one man, you would more narrowly looke into your priviledges, and see how farre your Liberty did lawfully extend and so maintaine it.

This is the second time that I have beene brought to this place who hath beene the Author of it, I thinke you all well know: For the first time, if I could have had leave given me, I could easily have cleared my selfe of that which was then laid to my charge: As also I could have done now, if I might have been permitted to speake. That booke for which I suffered formerly, especially for some particular words therein written, which I quoted out of Gods word, and ancient Fathers, for which notwithstanding, they passed Censure on me; that same booke was twice licensed by publicke Authority, and the same words I then suffered for, they are againe made use of, and applied in the same sence by Heylin in his booke lately printed, and dedicated to the King, and no exceptions taken against them, but are very well taken.

Dr. Bast-  
wicke.

Aye (said D. Bastwicke) and there is another Booke of his licensed, wherein he rayles against us three at his pleasure; and against the Martyrs that suffered in Queen Marias dayes, calling them Schismaticall Hereticks, and there is another Booke of Pocklingtons licensed; they bee as full of lyes as dog bee full of fleas, but were the presses as open to us as they are to them, wee would pay them, and their great Master that upholds them, and charge them with notorious Blasphemy.

M. Pryn.

Said Mr. Prynne, You all at this present see, there be no degrees of men exempted from suffering: Here is a Reverend Divine for the soule, a Physition for the Body, and a Lawyer for the Estate: I had thought they would have let alone their owne Society, and not have meddled with any of them. And the next (for ought I know) may bee a Bishop. You see they spare none of what society or calling soever, none are exempted that crosse their owne ends. Gentlemen, looke to your selves; If all the Martyrs that suffered in Queen Marias dayes, are accounted and called Schismaticall hereticks, and Factious Fellowes: What shall we looke for? Yet so they are called in a Booke lately come forth under Authority.

And

And such Faction Fellowes are wee, for discovering a Plot of Popery. Alas poore England ! what wilt become of thee , if thou looke not the sooner into thine owne Priviledges , and maintaineest not thine owne lawfull Liberty ? Christian people : I beseech you all , stand firme , and bee zealous for the cause of God , and his true Religion , to the shedding of your dearest blood , otherwise you will bring your selves , and all your posterities , into perpetuall bondage and slavery.

Now, the Executioner being come, to seare him, and cut of his eares, M. Pryune spake these words to him : Come friend , Come , burne mee , cut mee , I feare not. I have learn'd to feare the fire of hell , and not what man can doe unto mee : Come, seare mee, seare mee, I shall beare in my body the markes of the Lord Iesus : Which the bloody Executioner performed with Extraordinary Cruelly, Heating his Iron twice , to Burne One Cheeke : And cut one of his eares so close, that hee cut off a piece of his Cheeke. At which exquisite torture Hee never mooved with his body , or so much as changed his Countenance, but still lookt up as well as he could towards Heaven, with a smiling countenance, even to the astonishment of all the beholders. And uttering ( as soone as the Executioner had done ) this Heavenly sentence : The more I am beaten downe , the more am I lift up. And returning from the execution in a boate, made ( as I heare ) these two verses by the way, on the Two Characters branded on his Cheekes.

## S. L. STIGMATA LAUDIS.

STIGMATA maxillis bajulans insignia LAUDIS  
Exultans remeo , victima grata Deo.

Which one since thus Englished :

## S. L. LAUDS SCARS.

Trimphant I returne , my face describes ,  
LAUDS scorching SCARS , Gods greater  
full sacrifice.

*Mr. Burtons heavenly and most comfortable Speech, which he made at the time of his suffering, both before and while he stood in the Pillary, which was something distant from the other double Pillary, wherein Dr. Bastwicke and Mr. Pryne stood.*

**T**H E night before his suffering, about eyght a clock, when he first had certaine notice thereof, upon occasion of his Wives going to aske the Warden, whither her Husband should suffer the next day, immediately he felt his spirits to be raysed to a faire higher pitch of resolution and courage to undergoe his sufferings, then formerly he did, so as he intreated the Lord to hold up his spirits at that heighth all the next day in his sufferings, that he might not flagg nor faint, least any dishonour might come to his Majestie or the cause : And the Lord heard him : For all the next day in his suffering ( both before and after ) his spirits were carried aloft as it were upon Eagles wings ( as himselfe said ) farre above all apprehension of shame or paine.

The next morning ( being the day of his sufferings ) hee was brought to Westminster, and with much cheerefullnes beeing brought into the Pallace-yard unto a Chamber that looked into the Yard, where he viewed three Pillaries there set up : He thinke (said hee) I see Mount Calvery, where the three Crosses ( one for Christ, and the other two for the two theeves ) were pitched : And if Christ were numbred among theeves, shall a Christian ( for Christs cause ) thinke much to be numbred among Rogues, such as wee are condemned to be ? Surely, if I be a Rogue, I am Christs Rogue, and so mans. And a little after, looking out at the casement toward the Pillary, hee sayd : I see no difference betweene looking out of this square window, and yonder round hole ( poyning towards the Pillary ) hee said : It is no matter of difference, to an honest man. And a little after that, looking some what with upon his Wife, to see how shee did take it, shee seemed to him



be something sadd, to whom hee thus spake: Wife, why art thou so sadd? To whom shee made answer; Sweet heart, I am not sadd: No, said hee? See thou be not, for I would not have thee to dishonour the day, by shedding one teare, or fetching one sigh: for behold therefore thy comfort, my triumphant Chariot on the which I must ride for the honour of my Lord & Master: And never was wedding day so welcome and joy full a day, as this day is; and so much the more, because I have such a noble Captaine and Leader, who hath gone before mee with such undauntednes of Spirit, that hee sayth of himselfe, I gave my backe to the smiters, my cheekes to the nippers, they pluckt off the haire, I hidd not my face, from shame and spitting, for the Lord God will helpe mee; therefore shall I not be confounded, therefore have I set my face like a flint, and I know I shall not be ashamed. At length being carried toward the Pillary, hee met D. Bastwicke at the foot of the pillary; where they lovingly saluted and embraced each other; and parting a little from him, hee returned (such was the ardency of his affection) and most affectionately embraced him the second time, being heartily sorry hee missed Mr. Prynne, who was not yet come before hee was gonne up to his Pillary: which stood alone next the Starre-Chamber, and about halfe a stones cast from the other double Pillary, wherein the other two stood: so as all their faces looked Southward, the bright Sun all the while for the space of two howers shining upon them: Being ready to be put into the Pillary standing upon the Scaffold, he spied ~~that~~ the new come to the Pillary, & Dr. Bastwicke in the Pillary, who then hasted of his band, & called for a Handkercher, saying: What shall I be last? or shall I be ashamed of a Pillary for Christs, who was not ashamed of a Crosse for mee? Then being put into the Pillary, he sayd: Good people, I am brought hither to be a spectacle to the world, to Angels, and men. And howsoever I stand here to undergoe the punishment of a Rogue, yet except to bee a faithfull servant to Christ, & a loyall Subject to the King, be the property of a rogue,

I am no Rogue. But yet if to bee Christs faithfull Servant, and the Kings loyall Subject, deserve the punishment of a Rogue, I glory in it, and I blesse my God, my conscience is cleare, & is not stained with the guilt of any such crime, as I have beene charged with, though otherwise I confesse my selfe to be a man subject to many frailties & humane infirmities. Indeed, that Booke intituled, *An Apology of an Appeale with sundry Epistles, and two Sermons, for God and the King*, charged against me in the Information, I have, and doe acknowledge (the misprinting excepted) to be mine, and will by Gods grace never disclaime it whilst I have breath within mee. After while, hee having a Nosegay in his hand, a Bee came and pitched on the Nosegay, & began to suck the flowers very favourly, which hee beholding and well observing, said: Doe yee not see this poore Bee? She hath found out this very place to suck sweetnesses from Christ. The Bee sucking all this while, and so tooke her flight. By and by, hee tooke occasion from the shining of the Sunne, to say: You see how the Sunne shines upon us, but that shines as well upon the evill as the good, upon the just and unjust, but that the Sonne of righteousness (Jesus Christ, who hath healing under his wings) shines upon the soules and consciences of every true beleever onely, and no clowd can hide him from us, to make him ashamed of us; no not of our most shamefull sufferings for his sake: And why should wee be ashamed to suffer for his sake who hath suffered for us? All our sufferings be but fleabittings to that hee endured, hee endured the Crosse, and despised the shame, and is set on the right hand of God: Hee is a most excellent patteine for us to looke upon, that, treading his steps, and suffering with him, wee may bee glorified with him. And what can wee suffer, wherein hee hath not gone before us, even in the same kinde? Was hee not degraded, when they scornfully put on him a purple Robe, a Reede into his hand, a thorny Crowne upon his head, saluting him with *Hail King of the Jewes*, and so disrobed him againe? was not hee depre-

ved, when they smote the Shepherd, and the Sheep were scattered? Was not violence offered to his sacred person, when hee was buffeted, and scourged, his hands and his feet pierced, his head pricked with thornes, his side goared with a Speare, &c.? Was not the Crosse more shamefull, yea and more painfull then a Pillary? Was not hee stript of all he had, when he was left starke naked upon the Crosse, the Souldiers dividing his garments, and casting lots upon his vesture? And was hee not confin'd to perpetuall close imprisonment in mans imagination, when his body was layd in a Tombe, and the Tombe sealed, least hee should breake prison, or his Disciples steale him away? And yet did hee not rise againe, and thereby brought deliverance and victory to us all, so as we are more then Conquerors through him that loved us? Here then we have an excellent Patterne indeed. And all this hee uttered (and whatsoever else hee spake) with marvailous alacrity.

One sayd unto Mr. Burton, Christ will not be ashamed of you at the last day. Hee replied, Hee knew whom he had beleev'd, and that Christ was able to keep that he had committed to him against that day. One asked him how hee did? Hee said, never better, I blesse God, who hath accounted mee worthy thus to suffer. The Keeper, keeping of the people from pressing neere the Pillary, hee sayd, Let them come and spare not, that they may learne to suffer. This same Keeper, being weary, and sitting him downe, asked Mr. Burton, if he were well, and bad him be of good comfort. To whom hee replied, Aie you well? If you be well, I am much more, and full of comfort, I blesse God. Some asked him, if the Pillary were not uneasy for his neck and shoulders. Hee answered: How can Christs yoke be uneasy? This is Christs yoke, and he beares the heavier end of it, and I the lighter, & if mine were too heavy, hee would beare that too. O good people! Christ is a good and sweet Master, & worth the suffering for! And if the world did but know his goodnes, & had tasted of his sweetnes, all would come and be his servants; and did they but know what a blessed thing it

were to beare his yoake, O ! who would not beare it?

The Keeper going about to ease the Pillarie, by putting a stone or a bricke-batt betweene, Mr. Burton sayd, Trouble not your selfe, I am at very good ease, and feele no wearines at all. And espying a young man at the foote of the Pillary, and perceyving him to looke pale on him: Hee said, Sonne, Sonne, what is the matter you looke so pale? I have as much comfort as my heart can hold, and if I had need of more, I should have it. One asked him a while after, if he would drinke some *aqua vita*. To whom he replied, that he needed it not; for I have, sayd he, (laying his hand upon his breast) the true water of life, which, like a well doth spring up to eternall life. Pawling a while, he sayd with a most cheereful, & grave countenance, I was never in such a Pulpit before, but little doe ye know (speaking to them that stood about him) what fruits God is able to produce from this drye tree; They looking stedfastly upon him, hee sayd, Marke my words, and remember them well, I say, Little doe you know, what fruites God is able to produce from this dry tree: I say, remember it well, for this day will never be forgotten; and through these holes (poynting to the Pillary) God can bring light to his Church. The Keeper going about againe to mend the Pillary, he sayd: Doe not trouble your selfe so much; But indeed we are the troublers of the world. By & by after, some of them offering him a cup of wine, He thanked them, telling them, he had the wine of consolation within him, & the joyes of Christ in possession, which the world could not take away from him, neither could it give them unto him. Then he looked towards the other Pillary, and making a signe with his hand, cheerefull called to Dr. Bastwicke, and Mr. Prynn, asking them, how they did? Who answered, Very well. A woman said unto him, Sir, every Christian is not worthy this Honour, which the Lord hath cast upon you this day. Alas (said he) who is worthy of the least mercy? But it is his gracious favour & free gift, to account us worthy in the behalf of Christ to suffer any

any thing for his sake. Another woman said, There are many hundreds which by Gods assistance wou'd willingly suffer, for the cause you suffer for this day. To whom he said, Christ exalts all of us that are ready to suffer afflictions for his Name with meeknes & patience : But Christs military discipline in the use of his spirituall warfare in point of suffering, is quite forgotten, and we have in a manner lost the power of religion, in not denying our selves, and following Christ as well in sufferings as in doing. After a while Mr. Burton calling to one of his friends for a Handkercher, returned it againe, saying : It is hott, but Christ bore the burthen in the heate of the day ; Let us alwayes labour to approove ourselves to God in all things, and unto Christ, for therein stands our happines, come of it what will in this world.

A Christian friend sayd to Mr. Burton, The Lord strengthen you. To whom hee replied, I thanke you, and I blesse his name : hee strengthens. For though I am a poore sinfull wretch, yet I blesse God for my innocent conscience in any such crime as is laid against mee ; and were not my cause good, and my conscience sound, I could not enjoy so much unspeakable comfort in this my sufferings as I doe : I blesse my God. Mistris Burton sends commendation to him by a friend : Hee returned the like to her, saying, Commend my love to my wife, and tell her, I am hartely cheerefull, and bidd her remember what I sayd to her in the morning, namely, That she should not blemish the glory of this day with one teare, or so much as one sigh. She returned answer, that shee was glad to heare him so cheerefull ; and that shee was more cheerefull of this day, then of her wedding day. This Answer exceedingly rejoyced his heart, who thereupon blessed God for her, and sayd of her, Shee is but a young Souldier of Christs, but shee hath already endured many a sharp brunt, but the Lord will strengthen her unto the end : And hee having on a payre of new gloves, shewed them to his friends there about him, saying : My



wife yesterday of her owne accord bought me these wedding gloves; for this is my wedding day.

Many friends spake comfortable to Mr. Burton, and hee againe spake as comfortably to them, saying: I blesse my God, that called me forth to suffer this day. One said to him, Sr. by this (Sermon) your suffering God may convert many unto him. Hee answered: God is able to doe it indeed. And then he called againe to Dr. Bastwicke and Mr. Prynn, asking them how they did? Who answered as before. Some speaking to him concerning that suffering of shedding his blood: Hee answered, What is my blood to Christs blood? Christs blood is a purging blood, but mine is corrupted and polluted with sin. One friend asked another, standing neere Mr. Burton, If there should bee any thing more done unto him? Mr. Burton overhearing him, answered: Why should there not be more done? For what God will have done, must bee accomplished. One desiring Mr. Burton to be of good cheere: To whom hee thus replied: If you knew my cheere, you would be glad to be partaker with mee: for I am not alone; neither hath God left me alone in all my sufferings, & close imprisonment, since first I was apprehended. The Halbertmen standing round about, one of them had an old rusty Halbert, the Iron whereof was racked to the flasse with an old crooked naile, which one observing, and saying, What an old rusty Halbert is that? Mr. Burton said, This seemes to mee to be one of those Halberts, which accompanied Iudas, when he went to betray & apprehend his Master. The people observing Mr. Burtons cheerefulness, and courage in suffering, rejoiced, and blessed God for the same. Mr. Burton said againe, I am perswaded that Christ my Advocate, is now pleading my cause at the Fathers right hand, and will judge my cause, (although none be found here to plead for me) and will bring forth my righteousnes at the light at noone day, & cleere my innocency in due time. A friend asking Mr. Burton, if he would have bin without this particular suffering? To whom hee sayd, No: not for a world.

world. Moreover, he sayd, that his conscience is the discharge of his Ministeriall duety and function, in admonishing his people to beware of the creeping in of Popery & Superstition, exhorting them to sticke close unto God & the King, in duties of obedience was that which first occasioned his sufferings, & sayd, as for this truth I have preached, I am ready to seale it with my blood, for this is my Crowne both here and hereafter. I am jealous of Gods honour, and the Lord keepe us that wee may doe nothing that may dishonour him, either in doing or suffering, God can bring light out of darkenes, and glory out of shame: And what shall I say more? I am like a Bottle which is so full of liquor, that it cannot runne out freely; So I am so full of joy, that I am not able to expresse it.

In conclusion: some tolde him of the approach of the Executioner, and prayed God to strengthen him. Hee sayd, I trust hee will, why should I feare to follow my Master Christ, who sayde: *I gave my Backe to the smiters, and my cheeke to the nippers, that plucked of my haire, I hidde not my face from shame and spitting, for the Lord God will helpe mee, therefore shall I not bee confounded, I have set my face like a flint, and I know that I shall not bee ashamed.*

When the Executioner had cut off one eare, which hee had cut deepe and close to the head, in an extraordinary manner: Yet this Champion of Christ never once mooved or stirred for it, though he had cut the veyne, so as the blood ranne streaming downe upon the Scaffold, which divers persons standing about the Pillary, seeing, dipped their Handkerchers in, as a thing most precious, the people giving a mournfull shout, and crying for the Chyrurgeon, whom the crowd and other impediments for a time kept off, so that hee could not come to stop the blood; This Patient all the while held up his hands, and sayd, Bee content, It is well, blessed bee God. The other eare, being cut no lesse deepe, hee then was freed from the Pillary, and came downe, where the Chyrurgeon waiting for him, presently applyed remedy for stop-

ping the Blood after a large effusion thereof, yet for all this hee fainted not in the least manner, though through expence of much blood hee waxed pale. And one offering him a little wormwood water, hee sayd: It needs not, yet through importunitie he onely tasted of it, and no more, saying, My master Christ was not so well used, for they gave him Gall and Veniger, and you give me strong water, to refresh mee, blessed be God. His head being bound up, two Friends led him away to an house provided for him in Kings Street, where being set downe, and bid to speake little, yet hee sayd after a pawse, This is too hot to hold long. Now, lest they in the roome, or his wife should mis-take, and thinke he spake of himselfe concerning his paine, hee sayd; I speake not this of my self: for that which I have suffered is nothing to that my Saviour suffered for mee, who had his hands & teete nayled to the Crosse: And lying still a while, hee took Mr. Prynnes sufferings much to heart, and asked the people how he did, for (said he) his sufferings have bene great. He asked also how Dr. Bastwicke did, with much compassion and griefe. that hee (being the first that was executed) could not stay to see how they two sayred after him. His wife being brought to him, behaved herself very graciously towards him, saying: Wellcome Sweet heart, wellcome home. He was often heard to repeat these words:

*The Lord keepe us, that we doe not dishonour him in any thing.*

A M E N.

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